Volume LXXXII CHICAGO, January 30, 1919 Number 21

UNITY

Freedom, Fellowship and Character in Religion

Truth only needs to be for once spoke out,
And there's such music in her, such strange rhythm,
As makes men's memories her joyous slaves,
And clings around the soul, as the sky clings
Round the mute earth, forever beautiful,
And, if o'erclouded, only to burst forth
More all-embracingly divine and clear:
Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place,
And which once circling in its placid round,
Not all the tumult of the world can shake.

—*James Russell Lowell*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXII. THURSDAY, JANUARY 30, 1919 Number 21

Love comes!
Clear the way, ye institutions, ye laws and customs of ages of hate!
The glance of his eye would wither you.
The quiet thrill of his voice would palsy your deepest foundations.

Ye do well to tremble at his name;
For he is the Revolution—at last the true, long-deferred Revolution.
Love is the true Revolution, for Love alone strikes at the very root of ill.

—*Ernest Crosby.*

Since our issue of last week, announcement has been made of the release by Secretary Baker of 113 Conscientious Objectors from the military prisons. As nearly as can be determined from the best information available, these hundred and thirteen are members of the Mennonite, Russellite, and other peculiar religious sects whose religion forbids participation in war. Why they were ever imprisoned since the Draft Law provided for the exemption of religious opponents of war, is difficult to understand. There are doubtless among these released men some of those whose sufferings were described in last week's issue of Unity. But there still remain in prison several hundred objectors, some on religious, but more on economic and humanitarian grounds, and no word has yet come that their condition has been materially improved. Agitation for their release should continue. Q.

The name of Henry Fielding, justice of the peace, traveller and man of letters, is dear to all students of English literature. It has recently been recalled to our attention that Fielding made a voyage to Portugal in the year 1754, and that on that occasion he indulged in a very interesting soliloquy on the subject of "the animal-food called fish." In this connection Fielding made some remarks on profiteering which might be repeated in 1919 in the United States with great profit to the people. He speaks of the vast quantity of fish to be had for the taking, and then refers to the high prices at which they are offered for sale in London, suggesting a very obvious inconsistency. He goes on to say:

> I humbly submit the absolute necessity of immediately hanging all the fishmongers within the bills of morality.

Surely hanging is a drastic weapon to employ against any criminal, and no doubt the gentlemen to whom the President referred as being beyond the reach of patriotism would feel that their constitutional and property rights, not to speak of their personal organizations, were sadly and wickedly threatened were such a proposal to be made today. But we must not overlook the fact that Fielding was a magistrate, a judge in an important court and that he would be expected to speak within the law on all occasions. In other words, we have in this quotation from Fielding a statement of a magistrate's remedy for the shameless misdemeanor which we call profiteering. It is a very sharp and drastic remedy, no doubt; and, since we believe the world has moved onward and upward since Fielding lived and wrote, we do not venture to second his motion. But, seriously, profiteering in the vital necessities of life is grievously near to murder, practised as it subtly is against helpless women and children. Robbing babies of milk is one of the meanest of crimes. Hanging, as Fielding says, would perhaps be no more than these profiteers deserve. But for the present at least the thieves are in no danger. Only the babies suffer and die and are forgotten.

J. W. F.

Croton-on-Hudson.

The following editorial with the report referred to appeared in the *Croton-Harmon News,* November 15, 1918. Will you kindly print the report in the next issue of your publication?

Very truly yours,
Leon J. Quick,
Editor Croton-Harmon News.

When I found this pamphlet on my table, I felt that although I did not *have* a publication, yet I knew there was one which might be very willing to print a few excerpts.

We give herewith a report unanimously adopted at the last meeting of the New York Board of Trade and Transportation, entitled "The Walking Delegate and the War."

There is in this country an organization that has maimed and murdered thousands of the finest and noblest workmen, that has murdered the foremen and superintendents and owners of factories, has murdered policemen, sheriffs and other officers of the law, that has defied the courts, that has checked the growth of cities, paralyzed industries, dynamited bridges, burned roundhouses, railroad cars and factories, has misplaced switches and destroyed costly machinery.

This, the editorial continues, is the work of the walking delegate. The organizations they represent are misnamed brotherhoods. They keep a "vicious lobby" at Washington which cripples our shipping and our railways. Their weapons are abstract phrases such as "Conflict between capital and labor." Capital is money; labor is work. How could such a conflict be possible?

So much for the editorial. Now for the report: The first paragraph refers to the "anti-efficiency provision of the naval appropriations bill," by which is meant the forbidding of payment of bonuses for inducing increased output.

This disregard for the welfare of our army we denounce as approaching treason. . . . The walking delegate now stands revealed . . . a leech upon honest workmen, producing nothing himself, giving nothing, living upon and sometimes enriched by the levies he makes upon the wages of the earners and others who fall under his pernicious power . . . Tens of millions of right thinking people in our country detest the walking delegates and it lies easily within the reach of these . . . to drive the walking delegate from power. . . .

UNITY circulates among thoughtful people and so our antagonisms and hatreds are not likely to be aroused by such literature as the foregoing. But what is the intention of such literature if it be not the arousing of hatred, for certainly no intellectual conviction can be carried where no evidence and no argument are offered. When the workmen utter similar sentiments, we call it the "Menace of Militant Socialism." What shall we call this, the "Menace of Militant Capitalism"? What shall we think when those who have had the advantages of education and economic comfort, show that they have failed to profit by their opportunities and are resorting to appeals not to our reason, but to the emotions of their own class by means of vituperative literature?

P. M. D.

"Student Army in Schools"?

The following astounding announcement appeared in Monday's Chicago *Herald-Examiner:*

WAR DEPARTMENT WILL SEND RIFLES, FULL EQUIPMENT AND INSTRUCTORS FOR 14,500 BOYS.

Washington, Jan. 27.—Official approval was given by the War Department to-day to a plan which is destined to give Chicago the biggest high school army in the world.

The plan, which was announced by the War Department after conference with Jacob M. Loeb, president of the Chicago school board, provides for the immediate shipment to Chicago of the following equipment:

Fourteen thousand five hundred 1917 model Winchester rifles and a like number of army shirts, overcoats, coats, breeches, hats, hat cords, belts, collar ornaments, pairs of russet shoes and leggings, bayonets, cartridge belts, gun slings, scabbards, haversacks, pack carriers, first aid pouches, bacon cans, canteens and covers, condiment cans, meat cans, cups, knives, forks and spoons.

The entire equipment to be shipped will cost approximately $2,500,000, an expenditure of $170 for each of the 14,500 youths in Chicago's high schools.

The course will be under the immediate direction of Capt. F. L. Beals of the U. S. army, who will be assisted by twenty-one lieutenants and twenty-one noncommissioned officers—a lieutenant and a noncommissioned officer for each school.

The Chicago youths will be organized as a division of the junior reserve officers' training corps and, upon graduation, will be eligible for enrollment as officers in the reserve army of the United States.

Are the parents of Chicago and presumably of other cities, too, going to submit without a protest to this Prussianization of their children? Who controls the public schools—the parents and taxpayers, the local school boards, or the War Department at Washington? Has the Chicago School Board any evidence that the citizens of Chicago, at a time when a "war to end war" has just been fought, want to have "the largest high school army in the world"? Or that any one any where, save a few military enthusiasts, desires that high school children be trained in the art of killing? Indeed the Chicago Board has evidence to the contrary in the huge pile of petitions it received protesting against the first establishment of military training in Chicago's public schools a year or two ago.

Moreover, President Loeb in an interview in the *Tribune* says that three hours of military training a week will be *required* as a prerequisite for graduation.

UNITY hastens to call attention to this high-handed proceeding in order that parents in other cities may be on their guard to prevent a similar unloading of "14,500 Winchester rifles, 1917 model" upon their sons in High School. Are the parents of America willing that now, while the Peace conference is in session with the avowed purpose of making war forever illegal, their younger sons should have forced upon them the whole war psychology, and be brutalized by this outgrown thing for the abolition of which their older brothers have just been called upon to sacrifice their lives?

The subject of military training is still before the U. S. Congress. Can the War Department and the School Boards usurp the legislative function?

As to the value of military training for high school boys, the consensus of opinion of the best educators has always been against it. A pamphlet issued a year or more ago containing a symposium on Military Training for Boys by eighty or more leading experts may be had at UNITY office as long as the supply lasts.

Catherine Breshkovsky

The newspapers with their usual accuracy in reporting events in Russia, announced the death, first by mal-nutrition and later from the violence of the Bolsheviki, of the beloved "Grandmother of the Russian Revolution," Madame Catherine Breshkovsky. But we are glad to announce that "Babushka" is at this moment at Hull House, Chicago, safe and well after her long journey by the Pacific route.

She is the same sturdy, fearless, hopeful figure that she was during her last visit at the time of the Revolution of 1905. Her thirty years and more of Siberian exile sit lightly upon her and she is speaking two and three times a day in the interest of the Russian people. To see her is to feel anew the thrill of that great country, the warmth and richness of its temperament, the invaluable and incredible activity of the revolutionists which through so many weary years defied the Czar's regime beneath his very eyes, and now at last has flowered into a free Russia, a Russia where wonderful new experiments in government are being tried.

The newspapers have made much of the fact that Madame Breshkovsky is not in sympathy with the Bolsheviki movement, but it would be surprising if she were—for Madame with all her courage and vigor is seventy-six years old, and it is rare indeed when one generation understands the idealism of the one next succeeding it, to say nothing of the ideals of the third generation. It must be remembered that Breshkovsky is the grandmother, not the child, of the present revolution. The older revolutionists worked for the most ideal and most advanced thing known at that time, a republican form of government similar to that of France or the United States, plus a system of equalized land tenure. The newer revolutionists work for a newer and more modern ideal of government, an ideal which has grown up since the older men and women did their work. It is not surprising that one group does not understand the other.

But it must never be forgotten that without the long, patient planting and sowing of the Breshkovskys and the Kropatkins, their life-long sacrifice and constant education of the peasants and workers, and their fearless example, the present revolution could not in many years have come into being.

Breshkovsky says there is hope for Russia. The undesirable features of the present situation will, she believes, subside, and out of it will grow a new, free Russia. She bespeaks the friendly aid and sympathetic, unselfish interest of the United States, both for her beloved orphans, of whom she says there are several millions in Russia, and for the country as a whole.

In the library of every liberal should be Alice Stone Blackwell's "Life of Catherine Breshkovsky," published early last fall. It is one of the most inspiring and interesting accounts of human bravery, persistence and power of accomplishment under seemingly insurmountable difficulties that has been given to the public in many years.

And of herself, this fearless and mighty leader, burdened with many years, worn by the incredible privations and cruelties of long, long periods of Siberian exile and imprisonment with its tortures and indignities, her spirit still unconquered, still hopeful, still capable of enthusiasm and further labors and of tremendous readjustments to conditions radically different in detail from those she had given her life's service to bring about, has this triumphant and inspiring thing to say:

> I feel not miserable; my faith is strong. The laws, the customs, the relations, the common interests, will be changed for the best. And perhaps our people will profit especially much, having so tremendous lessons in their experiences. It seems that after a quite dark space, they are entering a new life of light and welcome, not so soon, but for sure. This strong hope makes me happy and quiet. I work with my old energy and I feel and see that this very state of mind encourages the countrymen I have to do with.

Q.

THE PULPIT

The Monroe Doctrine Enlarged

Not America But Humanity

From a Sermon by Jenkin Lloyd Jones Delivered in All Souls Church, Chicago, January 12, 1896.

"Where there is no vision the people perish."
—Proverbs xxix:18.

The world has outgrown its old ideals, has filled up the measure of the barbaric rooted standards of the past. The banner wavers, waiting fresh hands and new zeal to bear it onward that humanity may have something again to strive for, something worthy, if need be, to die for. The truth is, that the era prophesied by Herbert Spencer has come, when the transitional ethics of war must give way to the permanent ethics of peace and the temporary standards of selfishness for the individual or for the nation must give way to universal standards. In religion the "kingdom of the Christ," theologically interpreted, ecclesiastically expressed, must give way to the kingdom of humanity interpreted in terms of universal brotherhood. The practical maxims of trade which have obtained thus far, such as, "get all you can and keep all you get," "buy at the cheapest and sell at the highest markets of the world,"—that is, under-buy and oversell, with competition unlimited and unqualified,—are breaking down. A science of sociology has arisen in these days to prove that such principles are self-defeating and that the maxim "get all you can and hold all you get," cannot be applied to private business or to national policies without serious modifications and limits. In state-craft the whole fabric of government based upon conquest, the right to rule by divine appointment or royal descent, is known to be factitious. The world has got about as far along as it can get on that principle. The individual soul and the race have been helped about as much as they can be by ideals enforced by supernatural claims of the state, or by a religion whose sanctions are supermundane and supernatural. The appeal of religion must be not to race pride or prejudice, not to provincial prophet or savior, but to man as man and to humanity as a whole.

The Monroe Doctrine, like every doctrine, becomes a fetish and a dogma if it does not find restatement for every growing age. Seventy-five years ago, when President Monroe issued his manifesto, Russia, Prussia and Austria, representing more than one-half of the territory of Europe, formed an unholy alliance which they called the "Holy Alliance" in the interests of absolute monarchy and for the suppression of republican movements. At that time the American continent was the hope of republicanism. Then it was that President Monroe declared in his message to Congress that the continents of North and South America were no longer open to colonization by European powers and that any European attempt to interfere with and overthrow any American government would be resented by the United States. It was a magnificent proclamation then, a timely challenge, which John Fiske tells us "in the European money market was considered equivalent to a decisive victory

for the Spanish-American states, for their funds rose in value at once." The next year Russia made a treaty with the United States in which it abandoned all claim to the Pacific coast south of the southern limit of Alaska. Monroe was equal to the occasion, he faced the problems of his own time in the right spirit.

But many things have happened since 1823, nearly three-quarters of a century of momentous history has been written. This old world has swung into the light since then; democracy, the grim venture of the American continent at that time, has since become the hope of the world. There is not now a crown in Europe but is an expensive trinket, the wearer of which knows that it is tinsel worn by the indulgence of the loving constituents rather than by any right vouchsafed from on high. The center of republicanism today is not in America, but it is somewhere in the heart of Europe. England today is more democratic than was the United States of 1823, possibly more so than the United States of 1896. The doctrine of the "divine right of kings" has been relegated to the lumber room of human history. It lies there with the black magic, the philosopher's stone, the medicine-man trumpery and other broken toys gathered from the nursery of the human race, valuable and interesting only to the archæologist. I do not deny the power of those who still wear the trinket, or that the race is still lured with childhood toys.

But crowns, be they made of gold, iron or paper, are bound to go, whether in the twentieth or the thirtieth century it matters not. They have got to go. The hope of humanity is in republicanism, the destiny of the world is linked with democracy. The governing must ultimately derive their rights from the governed alone. The Monroe Doctrine, so far as the western continent is concerned, is a last year's bird's-nest. The eggs have been hatched and the birds are flown. The "New World" of the twentieth century is not America, North or South, but Africa, that mighty mystery land with its fathomless forests, its unexplored valleys of measureless fertility, its suggestions of exhaustless mines, its peculiarly plastic aborigines with strange suggestions of power, the native blood out of which sprang Toussaint L'Ouverture, Frederick Douglass and some strains of the Dumas father and son. This land with only a population of fourteen inhabitants to the square mile while Europe has its ninety-four to the square mile; this land which cradled and buried the oldest civilization, that from which the civilization of Europe and America directly sprang, is the coming battle-ground of republicanism. It is the coming hope of progress. There, more than in South America is the hope of liberty.

The Monroe Doctrine brought down to date is the doctrine that nowhere on this round footstool should a people, however weak and incompetent to defend their rights on battlefield, be intimidated by power of arms and be dispossessed of their lands and their liberties by the arrogance of a foreign nation. The Monroe Doctrine brought down to date is the older principle of the Declaration of Independence made universal, that no government is valid or honorable save that which is brought about by the consent of the governed, and this doctrine is no American discovery; it is as old as the law of equity, and it finds its utterance in the teachings of Plato and of Jesus Moses and Confucius, the prophetic words and lives of earth's noblest everywhere and always. This Monroe Doctrine brought down to date waits not now for a national but for an international utterance. Monroe carried the implication of military enforcement of his doctrine, but the new statement of that doctrine by a President not far distant will try to enforce this universal claim of democracy, not by the obsolete methods of war but by the divine methods of love. Let the arrogant nation which still thinks the world will honor the power of might be confronted by the more intimidating and the more awful terrors of an indignant international conscience, the blighting calamities of withheld confidences, obstructed commerce and outraged intelligence. These are coming to be the methods to settle international disputes.

You cannot turn the laugh on this prophetic call at the close of the nineteenth century by an appeal to history, nor yet by a gradgrind appeal to "facts." I know that monarchy has always been potent. I recognize the granite-like solidity of the European powers, but the little rill digs the mighty cañon and bores through mountainous obstructions; so the little rill of republicanism will work its way through armies and under thrones until it makes an ocean that will either swamp the war-ships of the world or anchor them where they will rot in out-of-the-way waters. This is not to be done by war, but by intelligence and the sense of equity, by the international conscience of the civilized world.

Government must be based on the consent of the governed, and all other governments, however stately or wealthy, will fall to the ground. The attempt to civilize any part of the world by changing governments from the without, is one of the absurdities that will go with standing armies. What though a petty population of two hundred and fifty or three hundred thousand Englishmen presumes to govern as many millions of Hindus, the hope of India is in the Hindu and the interest and attention of the world is centered upon the native population, notwithstanding the costly, pretentious, sometimes admirable but all the time cruel and arrogant because arbitrary government that now obtains in so-called British India. We need a new ideal in state-craft. We need a new world and that has been given us by the humble craftsmen of the nineteenth century. The word is "Internationalism." Up to this time it has been a dreaded and hated word in Europe because it was first made current by the international organization of laboring men, and crowned heads instinctively felt that for labor to come into consciousness, for the industrial classes to know their power, was the beginning of the end of transmitted aristocracy, inherited nobility, monarchical government. Internationalism means an end of war. Why fortify our ports? Why put three or four million dollars into a warship?

The questions of state-craft are complicated, but one thing is sure, no permanent success can come to any nation which does not enhance the well-being of all nations. The Transvaal is not so far from Chicago today as the Carolinas were from Maine in 1825. Armenia is a part of America today when it suffers wrong, and its wrongs are not to be vindicated by perpetrating other wrongs. You cannot wipe away the cruelties and barbarities rooted in centuries of ignorance, political tyranny and religious prejudice by wiping away a government. Why this clamor to wipe out Turkey?

I would not make indiscriminating war against Turkey any more than indiscriminating war against Russia or England, but I would do all in my power to bring the humane forces of the world to shame England, Russia, Turkey and all the rest of the world into that comity which becomes brothers when they deal with brothers.

The gallant General Howard proposed to march at the head of thirty thousand soldiers through Turkey to the relief of Armenia. The general is a brave and experienced warrior. He probably could do it, but give to Clara Barton one-thousandth part of that force and one-thousandth part of the cost of such an army, and she too will march through Turkey to the relief of Armenia, leaving in the trail of her corps of thirty not the black desolation of war, but the blooming lilies and the fragrant roses of love and peace.

Friends, the political ideals of the past are worn out, they have lost the power of inspiration and men degenerate under them. They cannot hold us to the standards they once did because the world has ceased to believe in them. Monarchy, the rights of conquest, armed neutralities, standing armies, national rivalries, no longer command the enthusiasm of the world, no longer direct its energies. Internationalism in art, commerce, finance and religion is possible only in a tendency towards democracy, a democracy that will girdle the world. That is what we are coming to, that is the Monroe Doctrine brought down to date. Here is a task for statesmen, here is a call for diplomacy. Hail, President, Congress, or people that dare issue the Monroe manifesto for 1896 and then dare work and wait for it. The time has come when no standard of money that is not international can be trusted or efficient. No standards of trade or revenue that do not look towards the protection of the world's rights and that do not tend to increase the wealth of the world, can much help any part of that world.

My time is too far gone to say much of the religion that is to be the counterpart of this cosmopolitanism in politics. There is no need of saying much. There is an unquestioned decadence in religious enthusiasm on the old lines. The words "Methodist," "Presbyterian," "Baptist," "Universalist," "Unitarian," "Catholic," have lost their inspiration to millions of human beings whom they once satisfied and enkindled, aye, the words "Christianity," "Buddhism," "Judaism" and "Mohammedanism" have ceased to inspire many whom once they filled with a divine frenzy.

Nobler than the pride of nation or of peculiar religion, is the cosmic pride of one who feels that he himself is the son of God, the child of the universe, the heir of all the ages. There are those on whose lips these smaller claims falter, the words gag them because of the nobler pride that says, "I am a man; to me nothing is foreign that is human. I am with all those but not of any one of them because I am for all of them."

Republicanism for the world is the next bugle cry in state-craft. Politics must bloom into cosmopolitanism. So universality is the next inspiration in religion, nothing smaller than humanity, an enthusiasm for the betterment of the world which will satisfy the religious world of men. For want of these visions the people perish. Internationalism, fraternity, universal justice and democratic rule for all, this must become the direct aim of the governments of the world; and faith in universal religion, which appeals to men as men, not to men as Jews or Christians, still less to the Christian as Presbyterian or Unitarian or Catholic. This love of God that is expressed in the love of men, all men, every soul however benighted or besotted, because it too is the depository of great accumulation and the possibility of great good, is the only faith that can fill the growing hearts of fully developed men.

These ideals have power to thrill us, they are potent. How can we foster them and bring them to bear upon the darkening life of today? A hundred years ago the great Goethe said, in his "Wilhelm Meister," "A democratic form of government is the only one which commands the respect of intelligent people"; and so he made the hero of his story, Wilhelm Meister, organize his little troupe of actors on the democratic plan, that of universal suffrage of men and women, thinking that the way to begin was to begin at home and with small organizations. We must begin at home by accepting so much of poverty as integrity necessitates, so much of simplicity as democracy and reason demand, so much of obscurity and ostracism as religious sincerity imposes. We cannot ally ourselves to these high ideals and at the same time seek the wealth of robber barons by the methods of such barons. We cannot know the inspirations of democracy while affecting the parade and indulging in the extravagance of aristocracy. We cannot know the inspirations of universal religion while still mumbling the phrases and wearing the badges of sectarian faiths and fame. American democracy has been undermined in the drawing room while it was being builded up in the council chambers of the world. It is sadly true that balls, dinners, receptions and the complicated paraphernalia of what is called "society," do greatly interfere with the serenity, the diligence and the earnestness of those upon whom the fate of the nations hangs.

Friends, we are now on the eve of another and a greater crisis than that of Waterloo.

Now

> There is a sound of revelry by night,
> The lamps shine o'er fair women and brave men,
> And everything goes merry as a marriage bell.

Meanwhile there is coming nearer and nearer the ominous tramp. May we hear it in time that our earth may not

> Be covered thick with other clay,
> Which her own clay shall cover heaped and pent.
> Rider and horse—friend, foe, in one red burial blent.

Let us cultivate simplicity in our daily lives in defiance of the mad, shallow, vulgar parade of republican America aping the debilitated habits of aristocratic Europe.

If women wear jewels it is the men that buy them and pay for them, oftentimes with money which is other people's dues. When in the face of the hard times our jewelers boast of unparalleled holiday trade; when holy causes languish for want of the pittance denied them by men whose club bills are sumptuous; when the wine bills so often outreach the church subscriptions and the saloons represent the most if not the only prosperous industry in our cities, and when we remember that their traffic is almost exclusively masculine, we say men need with women to learn the shame of extravagance and the disgrace of

dissipation. Only by beginning here can we begin to build up a democracy that will last and lay the foundations of a religion that will save and inspire in the sincerity that is sweet and simple. This protest belongs to the larger statement. Democracy means a form of life as well as a form of thought. We must stop mumbling, we must stop pretending; we must discriminate between dogmatism and conviction, bigotry and aspiration; as republicans we must believe in republicanism not for America alone but for the whole earth, demand it for the whole world. Above all we must live it ourselves if we are to ask the nations of the world to join us one by one in asking it for poor, striving, uprising humanity everywhere. When a nation dares appeal to the old arbitrament of battle or found its claims of right on might, then let it be punished by loving persuasion and not by trying to meet it with bullet and steel. Let the weight of God's great curse fall upon it in the way of the endless shame and the deathless gnawings of conscience.

Crowns have had their day! Warships and battlements will soon have had theirs, but there abide the imperishable inspirations of these undying ideals that seek to make the world a happy home for all peoples who have common interests though diverse industries, a common spirit though differing forms. To work for this alone will redeem our evil time. What we need is vision, still more vision, and again, vision.

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The Second Year

The Religions of the Elder World

II.—Egypt

"Men walk as prophecies of the next age."

Egyptology! The very word charges our ignorance. It means that there is such a mass of lore, such a voluminous literature, such an accumulation of investigation, ever growing, that it requires specialized study to compass the field. Only those prepared by years of post graduate work along academic lines have a right to speak confidently concerning matters relating to Egypt, and the more they know the less dogmatic are their conclusions.

Egypt resolves itself to us in four or more obvious superlative facts. There are the Pyramids, there is the Sphinx and there are the tremendous and impressive temples, in their ruin transcending any other structure produced by the hand of man in the way of architectural achievement. Then there are the Pyramid Texts and the Book of the Dead,—a better title for the latter being "The Book of the Masters,"—which contain strong suggestions of what we call biblical literature, great nature psalms, high ethical maxims, noble aspirations and commendable humiliations and obeisances in the presence of infinite destiny and eternal power.

Back of these facts lies the profound phenomenon of the Nile, a wonderful river that flows through mythological realms, through a mystic continent. But the Nile stripped bare of all its human investment challenges our wonder and awe. The Nile is one of the wonderful rivers of the globe. In round numbers it is 4,000 miles in length, navigable, with the exception of the first, second and third cataracts, almost its entire course. There is a physical reason why the Nile is the cradle of civilization. The river that fertilized and plowed the fields simultaneously, making agriculture easy and the sources of life abundant, has been studied by master geologists and they have estimated that it makes land at the rate of four to six inches a century.

In spite of the large number of students who have been delving into the history of Egypt, Professor Breasted tells us that "Egyptian archeology is in its infancy" and "The study of Egyptian religion is but begun."

One of the earliest Egyptian scholars was Menotho, 305-285 B. C., who wrote a history of his country in the Greek language. While chiefly traditional his arrangement of rulers into thirty dynastic groups has been convenient and has been in use so long that it is now impossible to dispense with it. After an archaic age of primitive civilization two distinct kingdoms developed, one comprising the Valley down to the Delta and the other made up of the Delta itself. It is now agreed that in the year 4241 B. C. a calendar of 365 days a year was introduced into Eypt and that 3400 B. C. with Menes the first Pharaoh of a united kingdom, politically speaking, Egypt began, the seat of government being at Memphis. About 2400 B. C. the supremacy of Memphis waned. Things faded out and when Egypt began again it was with new rulers, new literature, new religion, new art. Thebes then appears as the city of power. For over two hundred years a powerful line of Theban kings ruled a feudal state. This feudal age is the classic period of Egyptian history. Literature, sculpture, architecture and the industrial arts flourished.

In 1788 B. C. came the fall of the Twelfth Dynasty and the second period of disintegration and obscurity. The country was invaded by usurpers from Asia called the Hyksos and in the struggle with them Egypt developed a military system and was transformed into a military empire. The conquerors were the Pharaohs of the Eighteenth Dynasty under whom Thebes grew into a great metropolis and the empire flourished for two hundred and thirty years until 1350 B. C.

Much internal strife led to the downfall of the leaders of the second period of the Empire in 1150 and from that date to 662 B. C. Professor Breasted calls the period of "Decadence." This was followed by the restoration period. Outward power and splendor developed political weakness and in 1525 Egypt was conquered by Persia. In 332 came the overthrow by Greece and in 30 B. C. the Roman conquest.

How did Egypt get its name? At Memphis, one of the earliest settlements of Egypt, there was a very beautiful temple of the great Ptah. This temple became so important that it not only dominated the city but the country round about and came to give its name not only to the temple itself but to the city and its region. "Ka" represented the corporate life of

the tribe of which each being possessed a portion; "he" is the word for house, the habitation of Ptah, thus we have He-ka-ptah. The Greeks, to whom the sounds of the Egyptian language were foreign, modified it into Aiguptus. The Roman changed it still further into Aegyptus. We took off the "a" and "us" and have the word Egypt.

The Egyptians also called their land "the land of Kam," which means a dark color and refers to the character of the soil. The Hebrews, using a guttural k, made it Kham, finally eliminated the k and made it the land of Ham. The Semites, the sons of Sem, having the same facial and physical characteristics, decided they had descended from brothers and were descendants of the same people.

Ethnologically the people of Egypt are interesting. The skulls of the pre-historic Egyptians are long but narrow, their faces narrow, with sharp pointed chins and receding foreheads, denoting a sensitive, artistic people not given to conquest. These people gave way before the broad-headed and broad-faced people, whose square chins and high crowned heads meant a love of domination and power. In them we have the pyramid builders, the builders of strong, massive, solid things. The Eyptian name for their monuments meant "firm places." The shifting sands of the desert led to the desire for enduring things so they carved massive temples and monuments out of solid rock and on them engraved the history of their nation.

We find the Egyptian language a composite. The earliest people we know anything of were related to the Libyans or North Africans and later to the Semitic nomads of Asia who invaded the Nile Valley. So while still colored by its African antecedents, the language is in structure Semitic and in its development we realize that the Semite has always been the pioneer who has influenced other nations.

It is startling to find how modern Egypt was. The very first trust in history was formed in Egypt. About 4500 B. C. the priests, the guardians of the temple, naturally came to be the ones to take charge of funerals. They provided the cloth that the bodies were wrapped in, so naturally took the weaving in their particular charge and none could furnish the cloth except the weavers. The tomb furniture, all the things that were of any moment at all in the burial, the metal, jewels, etc., were brought under the control of the priests. The temples owned about 14½ per cent of the cultivatable land of the country, and enormous flocks and herds and treasure in proportion. This led to an assumption of authority on the part of the high priest almost equal to that of the king.

Contrary to the custom of all other nations, the Egyptian women stood on an equality with man. Woman could hold office, could act as priestess, was a singer and composer of musical compositions and could even rule.

Egypt has given to our religious faith three very potent beliefs, the monotheistic worship of one God, the doctrine of the resurrection of the dead, of future reward and punishment, and a belief in the influence of departed spirits on those remaining behind.

Why did Egypt fall? Why did this people lose its wonderful art and religion and come to be the possessed of other nations? Such queries would call forth many answers. But we do know that the great creative periods of Egyptian history were the pacific periods. When Egypt began to sally forth for prowess and for conquest and extension, she sank to the depths of degradation. Although at first triumphant the end began to come; they won out but they went down.

It does seem as if monarchy, aristocracy, plutocracy and all the other "ocracies" except democracy had their place in Egypt. All that power, undemocratic power, can achieve was achieved in Egypt.

QUESTIONS.

(1) What physical wonders are embodied in the thought of Egypt?

(2) From what literature do we obtain our knowledge of Egyptian life and literature?

(3) From the first dynasties outline briefly the six distinctive periods of Egyptian history.

(4) Does Christianity owe anything to Egyptian thought?

(5) Viewed in the light of Egyptian history what would you say of militarism.

The Annual Meeting of All Souls Church and Abraham Lincoln Centre

One thinks of "annual church meetings" as dry and tedious affairs where reports are read with unvarying monotony, officers re-elected and resolutions passed. But the annual meeting of All Souls Church is always quite the opposite of this—though there *are* reports and elections—and this year was of especial interest despite the fact that all concerned had looked forward to it with dread because it must be the first meeting ever held without the presence of the beloved pastor. Could the readers of UNITY have transported themselves to Lincoln Centre and have been present at this meeting, they would have been more than ever impressed with the power of their late Editor and the abiding influence of his strong personality. The meeting was, in an even more vital sense than the great November meeting, a memorial service. There could be no more fitting tribute to his spirit, no finer triumph for the work he has done and his enduring inspiration in the lives and characters of all who have been privileged to work with him than the beautiful and spontaneous words of loving devotion to his memory and to the future of his work which came from the lips of the members and workers of his parish. Through every report and even through the business of the meeting throbbed the power of the life that has for forty years been the central dynamo of this movement, and the meeting was luminous with the sense of his presence and his touch upon the lives of his friends.

So much of the meeting was of general interest that UNITY is glad to give to its readers, most of whom do not receive the Year-book of the Church, some glimpses of the things which were said as the two hundred people sat about the long dinner tables and spoke the things that were uppermost in their hearts.

Among the guests was Professor E. A. Steiner of Grinnell College, who, after speaking of the church and its work, went on to speak of its pastor in terms of sympathetic understanding. He warned the people that they must not expect to secure another man like Mr. Jones, because, Dr. Steiner said:

> There is no such man living. There is no man like Jenkin Lloyd Jones—no man with his spiritual outlook and at the same time his intellectual comprehension, his insight into human nature, his ability to touch life at all its angles. I do not know a single man in America like him. He was the only real liberal I ever knew. When I met him first, I knew he was my brother. I am quite sure everybody who

has come under the magic of his personality has felt the same thing.

Mr. Francis Neilson referred to Mr. Jones as a "great champion of liberty, a symbol of everything that is best in the ideals of this country." He also warned against the spreading of the "pernicious slave-gospel that duty is to be performed without rights" and urged a teaching of the rights upheld by Thomas Paine and Thoreau, and Lincoln and Emerson, of all of whose teachings Mr. Jones was to him a symbol.

Mr. S. O. Levinson, Vice-President of the Lincoln Centre Board, spoke of the two great liberal preachers who stand out in Chicago's life of the last thirty years—David Swing and Mr. Jones. In common with many other speakers, Mr. Levinson voiced the regret of every member of the parish at what seems to them almost a second bereavement—the failure to secure Rev. John Haynes Holmes as a successor to Mr. Jones.

At least one report is of such personal interest to UNITY readers that we quote from it at length. This is UNITY's own report, given by Mrs. Jessie Shears Carnovale, a member of the Board of Directors of the Unity Publishing Company, who more than any other person was responsible for the raising of the Unity Endowment Fund. After speaking of the subscription growth during the last year and the promising condition of the paper, Mrs. Carnovale said:

Again the truth is forced upon us that as time cannot always be measured by "figures on a dial," so the solidity and value of a journal cannot be estimated by facts and figures which prove its financial security alone.

We are beginning to realize now as never before,—through the press and from individual letters paying tribute to Mr. Jones and the work he represented,—his wisdom and prophetic vision in helping to establish this journal even before the beginning of his missionary career in this city. The influence of All Souls Church and Lincoln Centre was widely extended, and the universal and advanced truths preached and lived within its walls gained the national and international reputation which they have, largely through this organ. To UNITY he gave the best energies of his versatile mind. He valued it almost above every other interest, and for this reason he worked for it to the last day of his life.

And that UNITY represents the spirit of Lincoln Centre and is the most powerful weapon in defense of the doctrines taught here was clearly demonstrated last summer by the fact that when it was not in accord with certain official points of view during the great war, the government did not use its power of censorship against Lincoln Centre as a church, as a social centre, as a school, or as a free platform, but it did use its power against UNITY for it well understood that the journal was the most vital and far-reaching influence in the institution.

During the long life of Mr. Jones, All Souls Church and Lincoln Centre have had their days of discouragement and of triumph, and Mr. Jones endured all with equal courage and calm, and both discouragement and triumph seemed to make him stronger and more ardently active in the defense of his principles. But when UNITY was struck, Mr. Jones received one of the hardest blows of his life. And added to the censorship, he was cruelly hurt by the fact that he could be so misjudged by officials and by a few friends, old and new, that they turned the cold shoulder not only to himself but to his beloved journal. These people seemed not to have appreciated the fact that UNITY was censored for the same idealistic principles of brotherhood and justice for which it had consistently stood for forty years and for which it must always stand if it would be in harmony with the thought and life of the founder and with the present spirit of the institution.

In passing I wish to say that I trust that some day the censored articles and the correspondence regarding them may be made public, when it will be plainly shown how the pure patriotism of Mr. Jones was most unjustly doubted.

The fact must be kept constantly in mind that the day when UNITY takes a direction different from the principles for which it was founded, that day will be the last day of its life and the last day of the life of Lincoln Centre: I mean life in the ideal sense. . . . Progress means that process by which humanity is brought to its highest spiritual development and as the principles of Mr. Jones, of Lincoln Centre and UNITY have had no other object than such spiritual direction, we, continuing to battle for his principles, will find ourselves strictly in accord with human progress. His name and his teachings represent eternal truths and UNITY must always be maintained at the high level to which he had brought it.

Another address which will be of interest to the wider family of UNITY is that of Mr. C. W. Lamborn, President of All Souls Board, because it explained, with really perfect sympathy and understanding, the seeming paradox among the friends of Mr. Jones that many of those who differed from him most radically loved him most tenderly, and it justified from the point of view of a strong supporter of the past war the unchanging loyalty to the great pacifist pastor which all but a very small minority of Mr. Jones's friends and parishioners and readers maintained. Mr. Lamborn said:

The occasion of the annual dinner and meeting of this church has been an important event for many years. It has been a joyous and delightful occasion as well as a time for taking stock and making plans. This year we come with tender hearts; our beloved pastor and friend is gone, and the passing weeks and months but emphasize his loss. Tonight we shall miss his stirring speech and hearty good cheer.

It was a blessed privilege to know Jenkin Lloyd Jones; to be taught of his wisdom, to catch something of his spirit. We have heard the praise and loving estimates of his friends and admirers the country over, and we have a better understanding of the place he held. In after years we shall cherish and value the memory of him beyond words. He gave us a wider range of thought, he broadened our sympathies, he taught us true democracy, for to him all lines of creed, race, party and social position, even nationality, were lines of narrowness, prejudice or ignorance, and he worked incessantly to obliterate them all. For himself and to a considerable extent, for this church he achieved that result; for he crossed all these lines so freely that for him they did not exist. He possessed a wonderful combination of insight, courage and industry.

I am going to risk saying a word about the attitude of Jenkin Lloyd Jones towards the war. It was something that every person connected with this church was very much concerned about. There were many here who were in greatest harmony with him; there were some who turned with regret and sorrow away. There were others who believed absolutely in the righteousness of our country's choice, who found the question a very perplexing one. I have reconciled the situation in my own mind. I was one of those who was not in harmony with his views, but I believe I understood that Jenkin Lloyd Jones could take no other position consistently and truly. He believed so firmly in the efficacy, here and now, of the moral law, he was so reluctant to ascribe base motives to the rulers of a great nation, that when his country made the choice of war, the evil necessity of war, he could not approve.

The development of his mind and heart, through all the years, led him logically and inevitably to that place:—cost what it might, he could have no other choice. For the great majority that position would have been false and untrue; we had to fight our battles and try to do our duty on other levels. Continue though we must to believe that our country's cause was right, in the present stage of civilization, and that any other would have been disastrous, nevertheless I was glad that Jenkin Lloyd Jones could make the choice that he did; glad that in all sincerity he could hold to his faith in the efficacy of the moral code, and did believe that when put to the test, it would actually work in practice. His position in this matter was characteristic of the attitude of the great reformer of all times. There comes a time when the reformer on the picket line cannot yield to expediency, but must stand by the principle, regardless of consequences, and become a martyr to conscience if necessary, and thus make fertile the ground for future generations. It requires courage and foresight to take such a stand.

THE FIELD

"The World is my country, to do Good is my Religion"

ROMAIN ROLLAND'S APPEAL TO WILSON.

Romain Rolland, author of the remarkable novel "Jean Christophe," for which he received the award of the French Academy in 1913, and admittedly one of the ablest of contemporary Frenchmen, who has resided in Switzerland since early in the war as a "voluntary exile" because of his inability to co-operate with his countrymen, has written an open letter to President Wilson, which is appended. Its significance is not so much in its authorship as in the reflection it gives of a state of mind in European circles with which statesmen have to reckon as they sit down at the Peace Conference Table. Says Rolland:

"Mr. President: The peoples are breaking their chains. The hour that you foresaw, the hour which you willed, has struck. May it not have struck in vain!

"From one end of Europe to the other there is rising among the nations the will to reconquer the determination of their destinies and to unite for the sake of a regenerated Europe. Beyond their political boundaries their hands are groping, groping for the clasp of brotherhood. But between them always are the yawning precipices and misunderstandings. Over this abyss a bridge must be built.

"The chains of the ancient fatalism must be broken; this fatalism which forces the nations into national war and which for centuries has allowed them to leap at each other's throats blindly, into mutual destruction.

"But the peoples cannot free themselves alone. They are calling for help. To whom shall they turn?

"You alone, Mr. President, hold a position of universal moral authority among all these who are now burdened with the terrible honor of guiding the policies of the nations. Respond to the call of these pathetic hopes. Take both hands that are stretched out toward you into your own. Help the peoples to reunite.

"Help these peoples who are groping to find their way, help them found a new charter of freedom and unity, the principles of which they are seeking passionately, but amid confusion.

"Mark well, Mr. President, the fact that Europe threatens to fall prey to the spheres of hell!

"The peoples in all countries have little confidence in the governing classes. You are in this hour the one lone man who can speak to and be heard by the ones as well as the others—the masses and the bourgeoisies of all nations—you are the only one who today (who knows if tomorrow may not be too late?) can act as the mediator between them.

"If this mediator fails then the separated human masses will be fatally flung, without counterbalance, into excesses. The peoples into bloody anarchy, and the parties of the old order into bloody reaction.

"Class wars, race wars, war between peoples of yesterday, war between peoples only forming to-day—blind social wars that seek only to satisfy hatred and the basest emotions and desires, the raving dreams of an hour that knows no morrow.

"Heir of Washington, of Abraham Lincoln! Take in your hand the cause not of one party, not of one nation, but of all! Open the doors of the Congress of Humanity to the representatives of the peoples of the earth!

"Preside at that congress with the full weight of the authority which your high moral conscience and the mighty future of America assure you.

"Speak, speak to them all! The world is hungry for a voice which reaches beyond the boundaries of nations and classes. Be the arbiter of the free peoples.

"And may the future greet you by the name 'Conciliator.'"

—*Advocate of Peace.*

WHOSE FOOT THE SHOE IS ON.

Critics in the Eastern States who have been so intolerant of the idea of the Initiative and Referendum as a clap-trap device of populism for taking law-making out of the hands of trained legislators and turning it over to the mob are shifting to a new point of view. They are now complaining that Prohibition has been foisted upon the country by legislatures that have been won over in a Prohibition still-hunt while the people's minds were occupied with the war. From a long and violent opposition to the Initiative and Referendum these critics are now frantically demanding that the people have an opportunity to vote on the question. An eleventh-hour conversion is better than no conversion at all, particularly as there are questions awaiting consideration that far transcend Prohibition in importance. Massachusetts has put herself right on the question; now let New York and other Eastern States follow. And if the timid are still afraid to set up a national referendum, let them at least have the advisory referendum similar to that of Illinois, so that the people can express **their opinion at general elections on** pending questions for the guidance of Congress.

That was a strange reason given by one of the members of the Labor Conference in New York for including anti-Prohibition in the party's platform. He said that Prohibition would throw out of work one million employes. It is conceivable that one may be in favor of or opposed to Prohibition on moral grounds. But it is not clear how one could favor the liquor interests on economic grounds. A large part of the price paid for alcoholic beverages is tax and does not employ labor. It has been estimated that of the number of wage-earners employed per million dollars of invested capital, textiles employ 578, leather goods 469, paper and printing 367, iron and steel 284, liquor 77. It is doubtful if the capital invested in the liquor business could find any other occupation that would not employ more wage-earners than it does at present. If, therefore, the employment of labor be the measure of desirability, the liquor interests should stand lowest on the wage-earner's list.

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With this view can we not honor and revere Jenkin Lloyd Jones the more, and continue this work at Lincoln Centre with all sincerity and loyalty?

And then Mrs. Jones summed up the past and expressed the attitude of all toward the future in her report as Head Resident and Treasurer. She said, in part:

The Centre is a real home filled with dear people—some of them live in it all the time, some a good part of the time, others come and go, but it seems to me that all the people have been working in the most wonderful way to make real the highest vision of its founder.

When the great test of going on without him came, they did not falter for a moment and as he sees the splendid loyalty of his people to him and to the causes he held dear, Mr. Jones now more than ever would want to sign himself as he did in the last Annual, "with pride and joy in you, and unspeakable gratitude, Your friend and pastor."

Speaking of the "unfinished work," Mrs. Jones added:

In the word *unfinished* lies our great inspiration, the challenge to our best efforts, and the hope that our ideal may so largely transcend our real—"our reach exceed our grasp"—that the work may still be unfinished when our time also comes to lay it down.

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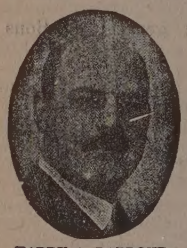

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